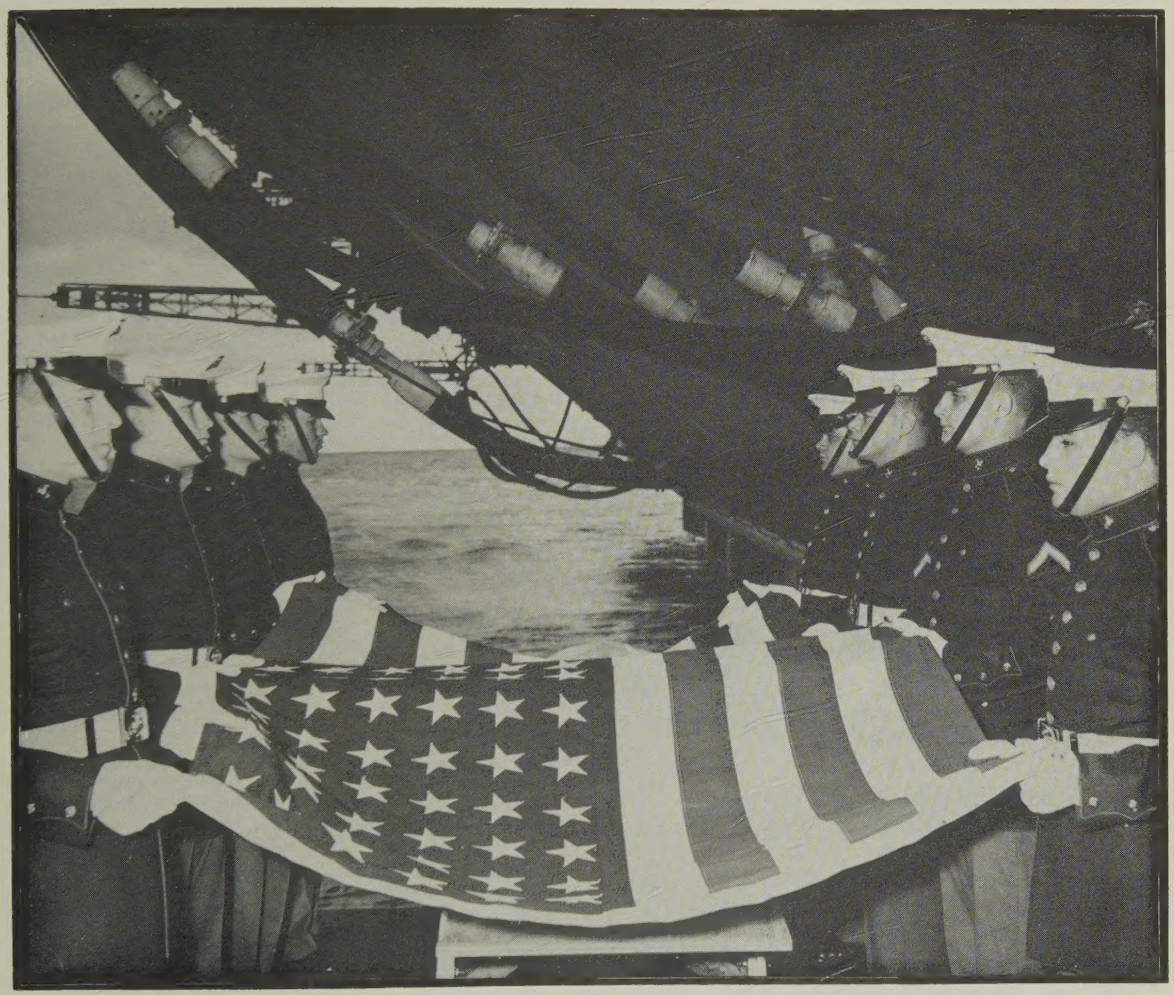
NAVY CHAPLAINS BULLETIN

SPRING 1959



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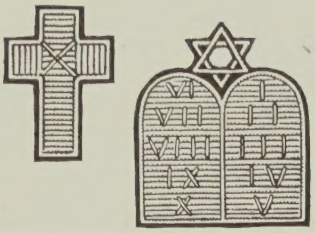

". . . The chaplain must remind himself over and over again that numbers are the language of science and when they become the language of religion we deny the meaning and intent of the Christian Faith. Our concern must never be *how* many are here, but *who* are these that are here. And needless to say, if small congregations breed small effort in the preacher, there is not much likelihood that the congregation will ever get larger."

from the promotion paper of
Chaplain Dennis C. Kinlaw

". . . The mature chaplain must find emotional security in himself and in his faith rather than in his position or in external factors that may be subject to change. If he is to be the religious leader of his shipmates, he then must be stable and strong so that he will be able to render support to those who are not so. Only his own spiritual development or religious maturity can render him capable of such leadership."

from the promotion paper of
Chaplain Eugene S. Swanson

". . . The average chaplain is in danger of being 'piecemealed' to death. If his sermons are to be productive he must have time—he must take time—for brooding over the things of God. Too many chaplains find themselves giving in to the temptation to be feverishly busy with trifling labors. The call of God to the maturing chaplain is to be selectively engaged, to commit himself to the accomplishment of first things first."

from the promotion paper of
Chaplain Arthur W. Dennis

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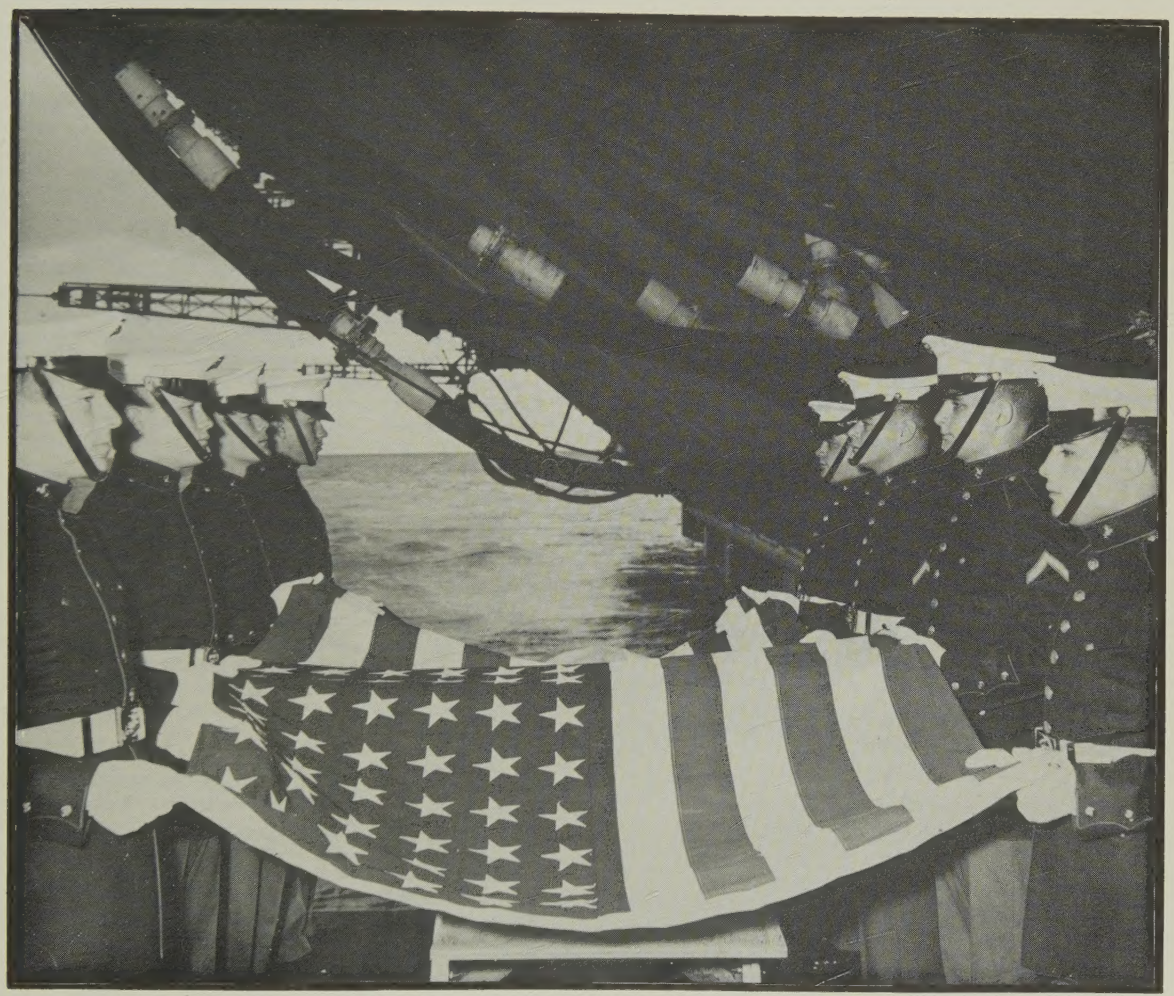

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NAVY CHAPLAINS BULLETIN

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OUR COVER: A United States Marine Corps detail of body bearers prepare to encase the National Ensign after remains of a shipmate have been committed to the sea from the deck of USS Forrestal (CVA 59).

KEYNOTE SPEECH

by The Chief of Chaplains

We live in an exciting age. Have you ever considered the exciting periods of achievement in the Chaplain Corps? Which would you choose as the most exciting? Would it be the time of new ideas with the chaplains in the Revolutionary War? They lived with men fighting for a new vision of democracy and freedom.

Do you lean toward the era of the War between the States? Or World War I, fought with the hope and promise of a wonderful new idea - to make the world safe for democracy. All these periods, exciting as they were, pale into insignificance compared with World War II and today.

Ideas? We have the old ideas, plus all the new ones. Standard Operating Procedures, the Character Education Program, expanded to the Moral Leadership Program, The Lay Leadership Program, Unified Sunday School curriculum. All developed in the last ten years. And in a few months, a revision of the Chaplains Manual. Adventure, and the thrill of living dangerously? We have them. Every corner of the world is served by our Chaplains, from the Arctic to the Antarctic, from Europe and the Middle East to the Orient. Aeroplane, Helicopter, Ship and High-Line transport us to our flock.

Since we entered the Navy, there has been greater change than during 183 years of our history. Fantastic and increasing technical inventions have been produced. This was speeded up by two world wars and now the cold war. The atomic submarine was a silly dream a few years ago; a reality today; a commonplace tomorrow. Changes are occuring with lightning rapidity. Are we keeping pace with them? Are we living up to our obligations and opportunities. Should we be charting new courses. Is it time for a great step forward? If so, what step? We are in a period of ferment. What will emerge?

We have kept pace with each period of change and progress. From a chaplain of the Revolutionary days, when a clergyman was not much more than another hired hand, to the period of a tolerated necessity, to the present era of an accepted and integral part of the Naval establishment. The transition was slow, and in all honesty we must admit that the leadership of a few individuals with a capacity for good human relations contributed to our present prestige. As a result, today our global commitments are supervised by you gentlemen who function as Fleet, Force, and District Chaplains. You are part and parcel of the changes and the progress that has taken place and you must move with the changes. We cannot rest on our laurels.

A Great Responsibility

The panorama is inspiring. But there is a corollary. In our Navy, privilege and prestige are wedded to responsibility. With great privilege and great prestige, such as we now enjoy, goes great responsibility. Our Navy, our

churches, and other navies of the free world are watching us because we can exercise a tremendous power for spiritual readiness in the Navy of today and tomorrow. Will we use it advantageously? No greater challenge has ever been given a group of clergymen.

What does this mean to us personally and to the churches we represent? Ours is a tremendous responsibility. In our hands rests much of the future, for we exercise a direct influence on the lives of our country's youth, and the chaplains entering the Navy today. We must develop in them a healthy and realistic self-respect for themselves, their associates, their country, their religion, and their families. In other words, every young man, every young chaplain, must be taught to make the most of himself, and to use all of his God-given talents to the full.

This is not a pious hope or mere exhortation. It is a profound and somewhat bitter exhortation. Casual laissez-faire is no longer acceptable. This is too wonderful, dangerous and exciting a time for loafers and free loaders.

Under ordinary circumstances the next few days could well be ones of light-hearted satisfaction in the thought of a job well done by our predecessors, and a pleasurable anticipation of the future.

But the circumstances under which we find ourselves are by no means ordinary. Every one of us is aware that we are living in an atmosphere of national and international tension. As we engage in the proceedings of this conference we do so with a sense of anxiety and urgency. Anxiety is with us because of the uncertanties and apprehensions of the future. Urgency is with us because we feel that the times demand urgent, positive action.

Why Apprehension

And why these feelings of apprehension? Simply this: In the offing there lies the terrifying specter of an enemy who seeks our destruction and the destruction of the entire free world. What sort of an enemy is this? For what does this enemy stand? I think it can best be said thus:-

Our enemy boasts of a "people's democracy" which you and I know is, in truth, the most heartless dictatorship the world has ever seen. Our enemy boasts of "freedom", which you and I know is slavery of body and mind, debased by the most diabolical devices known to civilized man. Our enemy boasts of "truth", which you and I know is the basest of lies. Our enemy boasts of "enlightenment", which you and I know is abysmal ignorance.

About the turn of the century one of America"s great orators, Mr. William Jennings Bryan, used with much effect the phrase, "a crown of thorns." If I may be permitted to do so, I should like to use the phrase here.

Our enemy would push down on the brow of God's free world "a crown of thorns" fashioned of ruthless dictatorship, slavery, falsehood, ignorance. All this is wrapped in a package which we know as Godless communism. We must have none of it - regardless of how many Mikoyans or Menshikovs the Soviet Union sends to our country. These gentlemen, are some of the reasons why the proceedings of the next few days are marked with anxiety and urgency. How to escape the fate that has befallen the innocent people of Estonia, Latvia, Lithuania, Poland, Czechoslovakia, Romania, Bulgaria, Hungary, not to mention China and East Germany, is our problem. It is said that in this day of enlightenment, in this day of great achievement in the sciences, the arts and medicine, in fact achievement in almost every activity, we feel it necessary to arm mightily in order to save ourselves from the savages on the prowl who would destroy us and our institutions.

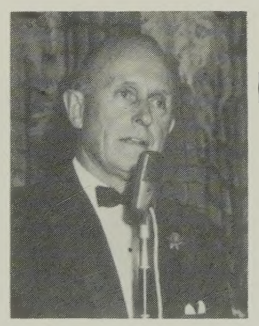
Much In Our Favor

At times the odds seem against us. But we have much in our favor. We are a restless, energetic, good-hearted, resourceful, generous people. And with all its faults, we have the finest form of government known to man. We have liberty. We have religious freedom. We have a free press for which we are devoutly thankful. We must see to it that these institutions are preserved for the oncoming generations.

For once, patriotism, religion and self-interest are identical. Every one of us has an obligation to continue studying, learning and projecting himself into the future to keep pace with the change. To assist you in your efforts, we will draw aside the veil of tomorrow during this conference, give you the picture of the changing Navy and Marine Corps so that you may gauge your thinking accordingly.

We hope that you will be impressed, perhaps astonished, and even tantalized into action. The Corps must keep pace with the change. However, it is no longer the task of the chosen few, but for everyone who is in a position of authority. Today's thinking produces tomorrow's action. Will you stagnate or germinate?

Finally, great challenges and great opportunities await you. Challenges and opportunities which must be accepted and which the nation and the Navy and those who have gone before confidently expect you to meet head on.

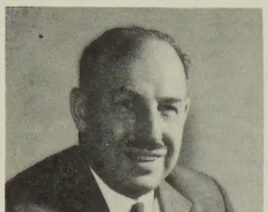


General Gruenther Salutes Navy Chaplains

At the Supervisory Chaplains Conference, Washington, D. C., General Alfred M. Gruenther said that he tips his hat to chaplains and believes in them one-thousand per cent.

He stated that we have made many material and economic gains since the Korean Conflict. We realize that military and economic security must be a collective defense job. However, he stressed that our biggest problems are psychological and political. These are areas where chaplains work. We must develop an image throughout the world that we have the determination and qualities to carry the leadership burden. We must fight the struggle in the spiritual field.

General Gruenther closed his address with a note of hope. He said he had faith in our religious civilization. However, our job is tough and hard work is necessary to meet the challenge of the increased devotion to service which the Soviets now have.



THE COLLAPSE OF TIME

by J. Lewis Powell
Office of Assistant Secretary of Defense
(Supply & Logistics)

(Excerpts from presentation to Supervisory Chaplain

. . . . Most of us are very much handicapped by an obsolete concept of time.

We think it is a measure instead of a dimension! So let's take "time." There have been 50,000 years of mankind's history. No one can visualize 50,000 years. Even those people who went to school with me, who aged much faster and are now middle aged, can't visualize 50,000 years. So in order to visualize 50,000 years, let's compress it to 50 years, which most of us can understand.

If the whole history of mankind had happened in 50 years, what would have happened and when would it have happened? If all mankind's history had happened in your lifetime what would have happened and when? Well this is it.

- Ten years ago you would have stopped being a cave man.
- Five years ago the smartest man here might have invented some kind of pictorial writing.
- Two years ago Christianity would have appeared on the scene.
- Fifteen months ago you would have had the printing press.
- Twenty days ago, electricity.
- Eighteen days ago, the airplane.
- Ten days ago, radio.
- Four days ago, TV.

Now since we have enough difficulties at the moment, I have altered this history a little bit. Rock and Roll is still in the future. The jet plane would have arrived just since I started talking!

Year by Year

. . . . Now, we'll move through history. There is no point in plotting year by year because nothing happened. We will go ahead 15 centuries from Nero to the discovery of America. How fast could man travel in Columbus' time? Whether he was the richest or the poorest man in the world made no difference. He could travel as fast as an "oat burner" (horse) could carry him, and no faster.

Now let us go ahead to the year of 1776. It is a very historical year! Every school boy knows that this was the year when Paul Revere made Longfellow famous. So in Paul Revere's time history depended on the speed of an oat burner. American history could be made no faster than Paul Revere's horse could gallop.

Now in 1830 a tremendous thing happened. Unfortunately, there wasn't a good journalist around to report it. In 1830 man broke the "oat barrier." For the first time in 49,800 years he moved faster than the muscles and the digestive system of an animal. The iron horse broke the oat barrier. For the first time in 49,800 years our curve starts upward, slowly but upward.

In 1910, we bought the first military airplane. The contract provided that the plane must do 40 miles per hour or the contractor was to be discounted for each mil under 40. Ten per cent off for 39 and another 10 if he on made 38.

Now, having all you tax payers in the audience, I a very happy to report that this first airplane met ever single term of the contract. It made the incredible spee of 42 miles per hour.

Move along the graph and around World War I, y start getting some speeds of 100 miles per hour - Ralp Depalma on the racetrack; the Reading Railroad fro Philadelphia to Atlantic City. Toward the end of Worl War I we attained speeds of 150 m.p.h. At the begining World War II, 200 miles per hour was "speed" and at th end of World War II the fantastic speed of 470 miles pe hour was Top Secret, but it had been done.

Acceleration

Then, gentlemen, something happened. Somebo discovered that you didn't have to make progress the ha way. You didn't have to plod. Maybe you can substitu inspiration for perspiration. And all of a sudden in 19 this curve stops going up the old, slow way and turns corner and shoots up. We start making more progres in a week than we have previously made in a year. Thi curve zoomed up to 470 m.p.h. and blasted through th sound barrier. The sound barrier was an inciden Breaking the oat barrier was the beginning of technolog

For 49,000 years man wasn't even approaching th oat barrier, whereas we approached the sound barrie so fast, crashing it was inevitable. It was just an inci dent on the way up to space.

A year ago when I gave this talk, the highest possib speed I could mention was 1,600 m.p.h. Since you' been sitting here Sputniks, Explorers, Vanguards ha gone around the world a couple of times. We are n talking about the speeds of 18,000 m.p.h. and spa travel.

. . . . Now, you measure an "H" Bomb or nuclea devices in terms of megatons. How much is a megato One megaton is the equivalent of 1,000,000 tons of TN This is not the size of a bomb - It is the unit of measure ment. Now, how big is a megaton? Well, if you take freight train and you start loading every car to capaci and keep adding cars, (each 50 feet long with a 50-t capacity), when you have the other end of that freig train 200 miles away you will have on board one megat

Now, if you want to put this in terms of World War take the block buster bomb. This was the biggest thi we had in World War II. If you had 166,000 of them y still wouldn't quite have a megaton.

Post World War II

. . . . Why all this skyrocketing progress started the year 1945 is anybody's guess. Let's back up and some civilian applications of progress on this graph. Le

put medicine on the curve of progress. If you have been to the drugstore to get a prescription filled in the last year, I'm willing to bet you 8 out of 10 that the medicine wasn't even invented 10 years ago, that your doctor never heard of it when he went to medical school, and neither did the pharmacist who filled this prescription. You now get one major medical breakthrough every six months.

***

. . . . Gentlemen, our graph of technical progress shows the zooming curve of technology with which you are going to spend the rest of your life.

Already in your lifetime there has been more technological change than in the previous history of the world. In each succeeding year there will be still more progress. Every year of your life will see more technological progress than used to take place in a generation.

That little world in which you were born and educated isn't here anymore. Now, what do we know about this new kind of progress? Well, we don't know too much, but we do know a couple of things. We know that it is near the time that somebody stopped this platitude that you can learn from history. If there is anything that we ought to learn from history, it is that mankind has never learned anything from history even when he could. Secondly this vertical curve of progress doesn't have any history - there isn't any previous history to the vertical curve.

***

. . . . Technology is a peculiar critter:

- It has no morals; it doesn't care whether it is used for good or evil.
- It has no nationality; it doesn't care whether it is used by friend or foe.
- It is very efficient; it will eliminate polio or people.
- It has no feeling; all it cares about is do you know your mathematics?

Technology can be used to create a hell or a paradise. The challenge is can civilization supply the morality and the "know-how" necessary to harness it for the prevention of war and the expansion of the common good.

***

. . . . In summary I believe very firmly that preparedness does deter aggression. In other words, I believe that if you are prepared, conspicuously prepared, you are not too likely to get into a fight. And I never heard of anybody picking a fight with the guy whom he thought he couldn't beat.

***

. . . . Gentlemen, brainpower has replaced manpower as a national resource. This fact dictates that you need to educate everyone according to his aptitude. We need better brains across the board in all fields of human endeavor.

To concentrate only on scientists and engineers would be like driving an automobile and concentrating on making one wheel go faster than the other wheels.

Gentlemen, let us restore the prestige of brains, engineering brains, management brains, all kinds of brains. While we are at it, let us restore respect and provide recognition for those who have ability to get things done!

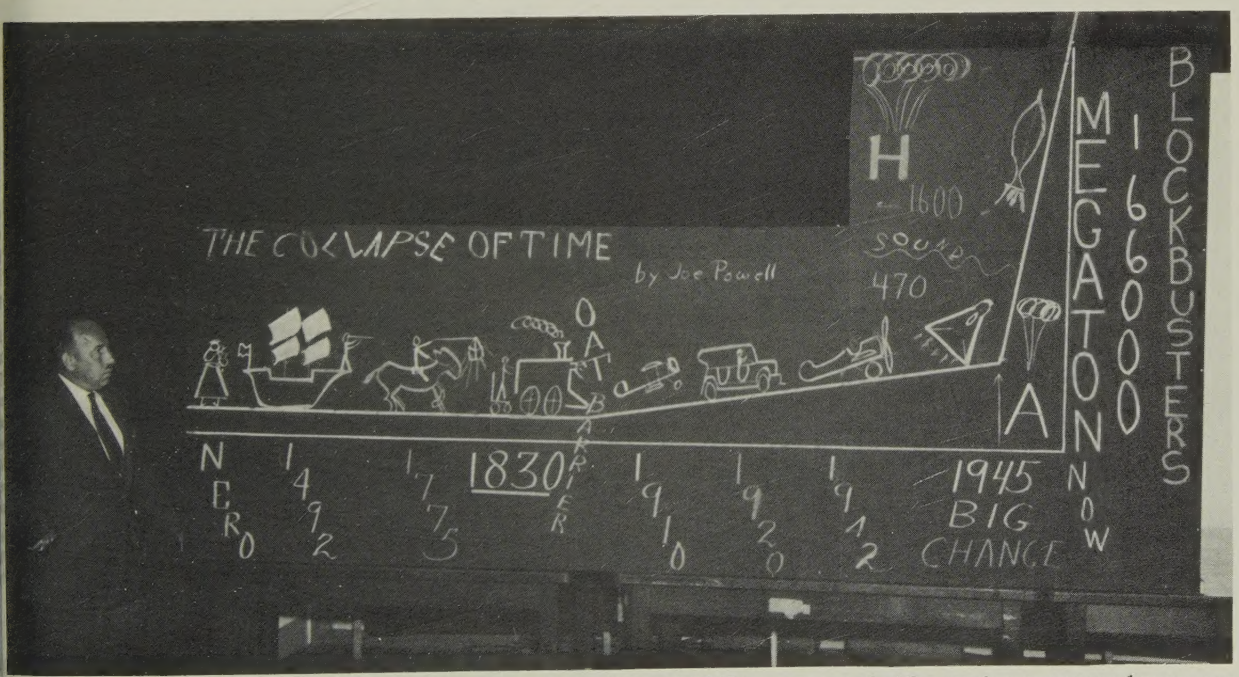
Democracy should not be construed as a synonym for mediocrity. The nation that fails to produce brains fails to produce leaders!

History played a trick on you! It made you a kind of Adam, a technological Adam. You are the only generation in the 50,000 years of mankind's history that turned a corner.

***

. . . . You are the last generation on earth, though, who will be able to look back along the slow curve with the wisdom of experience, and at the same time look ahead with the vigor of youth to a new world on the upcurve.

Ladies and gentlemen, onrushing technology has made you the Vice Presidents in charge of tomorrow!



J. L. Powell studies illustrated graph of gradual change through 1945 as compared with zooming upsurge of progress.

Working Through Authority

by Chaplain G. A. Rosso

Probably the knottiest problem facing society today is a problem as old as civilization itself. Moses faced the problem with Pharaoh, Samuel with Saul. The same problem loomed large between Herod and John the Baptist, Christ and Pilate, Pope Leo and Attila the Hun. The problem was acute as ever when Pastor Niemoeller faced Adolf Hitler, and Cardinal Mindszenty faced the Soviet Bloc.

This is the problem that has come to be called the problem of church and state. It is the problem best phrased in the question asked Jesus Christ: "Is it lawful to give tribute to Caesar?" - A question filled with tricks and traps, pregnant with hidden meanings.

As old as the problem itself is the effort to solve it. Pharaoh tried to solve it by putting the church in chains. The result? We read: "And the waters returned and covered the chariots and the horsemen of all the army of Pharaoh - Neither did so much as one of them remain." Saul's answer lay in suicide. Herod tried to solve the problem by having the head of John the Baptist served on a silver tray. I need hardly go on, since you gentlemen are so familiar with the history of the church-state struggle.

What has this to do with the topic of our discussion: Working through authority? Well, precisely what is the real nature of the historic church-state struggle? ? Is it not essentially a conflict over authority? Who has authority over which areas of human endeavor? How far does the authority of each extend? How can church and state mutually carry out their individual responsibilities to the best interests of both?

Problem of Dual Authority

Now in my opinion, at least one phase of this problem is the essential problem of the military chaplain, particularly the chaplain in a supervisory capacity. He has the knotty problem of trying to resolve for himself and his associates the conflict of dual authority, that of the church and the military. At the same time, he is in a position to solve this problem that is a unique position in history. For, wearing the gold stripes of the officer, he is an official military authority - a representative of the United States, sworn to the preservation of her constitution, and commissioned by her president. At the same time wearing the cross or the tablets, he is the official representative of his church, sworn to her service, and commissioned by her officials. Here you have the unique position of a man of double authority - a man who is actually living - or should be living the solution to the church-state problem. He is a personified resolution of the conflict.

I believe this concept is worth thinking about. It suggests something of the unusual responsibility we bear. Actually, we can accomplish our mission as supervisory chaplains only as we fulfill this responsibility of dual authority. This is an important point. I am sorry to say though I think you will agree with me - that it cannot always be taken for granted that the man with the cross or tablets on his sleeve uses his authority with integrity, prudence and common sense. Sometimes we are inclined to assume that the Lord is always on our side, and that as chaplains we can do no wrong. It is as though we cried out: "We have Abraham for our father." If we listen carefully, we might hear the answer: "Of these stones I can raise up children of Abraham."

Let's think about this very honestly for a moment. Haven't we all experienced high-ranking chaplains who approach every issue involving line officers with the attitude that the chaplain is automatically a heroic, saintly David, and the line officer is automatically a big, bad Goliath? The chaplain may be so sensitive about his prerogatives, so conscious of his authority, that he forgets that the line officer has an equally definite authority within in his own sphere. How often does it turn out, indeed that the line officer is acting completely within his authority, while the chaplain is completely "off-base"? One thing that impressed people about Jesus Christ was that he spoke as "one having authority." In other words He knew what He was talking about, and his words reflected the mind of God. Does not the chaplain have a grave responsibility in this regard? Do our officers and men say of us: He speaks as one having authority? Do they feel we really know what we are talking about. Spiritually and militarily - that we reflect both the mind of God and the Spirit of the Navy?

Do We Keep Up?

In other words - are we "up" on things? Do we keep reading the professional journals of philosophy and theology? Are we aware of the trends in education? Can we discuss intelligently the tie-in between moral principles and the latest scientific developments? Militarily do we know what is going on in the Navy? Have we a fairly broad understanding of seapower as related to national defense and international affairs? Do we read editorials, periodicals, that give us an insight into grave issues facing our nation and the world? Do we ever read Navy directives, or do we simply initial them? Do we know what goes on in our district, or area of supervision? Or could a stranger tell us things about our area that we know nothing about?

Loyalty to Military Authority

There is another important aspect of this principle that the chaplain speaks as one having authority. Sometimes chaplains forget that when they speak, men listen - and take their words seriously. The chaplain who speaks about religious and moral values in an apologetic tone should expect nothing but lip service from his listeners. He has betrayed his religious authority. The chaplain who speaks critically or disparagingly of programs or policies directed by higher command, should expect nothing but disloyalty from his listeners. He has betrayed his military authority. Some policy or program may have been worked out with extreme care over a period of many months. The various difficulties may be quite evident to the naval authorities involved, but they know that such-and-such a program is both necessary and workable. A directive is issued accordingly. Instead of cooperating in every way possible, and helping the command carry out the directive effectively, the chaplain may completely wreck its potential by ridiculing it, treating it skeptically, or ignoring it. Usually he does this out of ignorance, because he hasn't bothered to think the matter through. Sometimes, we must admit, he does it out of sheer laziness. Again, he may resent the fact that a policy has been designed without his having been consulted. Whatever his reasons for disparaging the program, if he does criticize it publicly, he uses his authority irresponsibly. He forgets that men think of him as one having authority. He thus misleads an entire command.

Someone once wrote: "There are three theories of power, and therefore of authority, to wit: The robber theory that all power is for mastery; the hireling theory that all power is for wealth; the good shepherd theory

that all power is for service." I should like to consider each of these three theories very briefly.

Consider the implications of the robber theory of power - that all authority is for mastery. Does this ever creep into our relations with our junior chaplains? We all know the truism, that the cross on our sleeve is above the stripes - but do we observe it? How sympathetic are we toward our juniors? Do we "throw our weight around?" Do they get the feeling we are "rank happy??" Are we among those chaplains whom our juniors both criticize and pity, when they say: "As a chaplain, he makes a good line officer!"

Sharing Authority

How willing are we to delegate some of our authority to juniors? We are all great for delegating responsibility - demanding that our juniors toe the mark, get the job done, and so on. But are we willing to share with them a bit of our authority to help them get the job done? Do we stand by their side and support them when they are right, regardless of who thinks they are wrong? Or will we "throw them to the lions" to save our own skins, if they happen to have angered someone senior to us?

Do we resent it if they seem to be arrogating some of our authority to themselves, by seeming to take things into their own hands, or by showing some initative? Obviously, if a junior chaplain does a good job, is a real "go-getter," this can reflect very favorably on his seniors. If he is popular with the people, this means we are training him well, and helping him to develop to the best advantage of his church and the Navy. Then why do we sometimes hate to hear a junior chaplain praised, or see someone other than ourselves in the limelight? Why are we afraid that his popularity or achievements reflect adversely on us? Let's never forget in fact what we all profess in word - that it is God who gives the increase!

There is one further aspect of this idea that authority means mastery which I should like to mention. A strange quirk of some men in authority is that they insist on fighting for the job of the man beneath them. It is understandable that we might envy the man above us, and compete for his job, but the insecure man competes with the man below him. You see this at times in industry, in the church, in the military. The superintendent forgets he has been promoted, and insists on trying to do the foreman's job. The pastor tries to be a curate, or assistant pastor. He tries to do everything himself, refusing to let the assistant do anything. The commander sometimes acts like an ensign - the senior chaplain as though he were one of his own juniors. This not only makes for extremely poor staff work - it is completely frustrating to the man beneath us. We think no one but ourselves can do a job properly.

Juniors Deserve Respect

Paralleling this attitude is one that deserves mention. I think it is too frequently overlooked. This is the inclination to treat all juniors as youngsters, simply because they are junior to us. We forget sometimes that they are university graduates, ordained clergymen, whom their own churches consider to be highly responsible men. Isn't it a bit strange that we expect laymen, including naval officers and enlisted men, to go to these junior chaplains with highly complex problems, pour out their hearts, and expect to get prudent advice and counsel - while at the same time we, because senior to them in rank, treat them as "kids?" Sometimes I think that some of our best chaplains leave the United States Navy, not because they resent being junior in rank, but because they resent being treated psychologically as children. After all, some of these chaplains could be pastors, college professors, college presidents, and so on, in civilian life. We would then treat them with respect and dignity. Why should we treat them patronizingly, simply because they are in uniform?

Now it should hardly be necessary to mention the hireling theory of authority - that it is merely for wealth. But certainly the supervisory chaplain whose life was wrapped up in the attainment of the wealth of idleness, or who stayed in the Navy merely because of the financial security it offers, would be an unworthy steward of his authority. It has been cynically stated that all power corrupts, and that absolute power corrupts absolutely. Wouldn't it be a diabolical joke if the corruption of sloth marked the Navy chaplain in direct proportion to his rank? There is a temptation sometimes to equate authority with retirement, in the sense that once we have put on our third or fourth stripe we feel we "have it made," and that our working days are over. Resting on laurels we never actually earned in the first place, we want to serve out our Navy time doing little or nothing. This is the hireling. I might respectfully suggest that whenever we begin to think that low-slung preponderance we are sitting on is our laurels - it's time we examined both our conscience and our diet!

The Authority of Service

Finally, there is the authority of the good shepherd - the authority of service. Need I suggest that this must be the authority of the supervisory chaplain who truly wants to fulfill the purpose of his commission as a naval officer and clergyman? Regardless of your personal religious persuasion, I feel sure that you will permit me to refer to one of the titles taken by the Pope, for it is indeed a beautiful one, applicable to anyone who would serve with the authority of the good shepherd - "the servant of the servants of God." Working through the authority of such service, how can we fail to accomplish our task - serving God, his nation, his people, with the dual authority we so proudly possess - as chaplains, as officers of the United States Navy and Marine Corps!

RADM Rosso, Chief of Chaplains, and CAPT Mannion, CHC.

VADM Goldthwaite and RADM Carson welcome guests to Pensacola Workshop.

Pensa
MORA

A practical challenge to the moral degeneration of the United States of America was issued at the Moral Leadership Workshop held at the U.S. Naval Air Station, Pensacola, Florida. This workshop which met February 3-5, was sponsored by the Secretary of the Navy, and under the auspices of the Chief of Naval Air Training.

Participating in the conference were educators, church leaders, special agents of the FBI, child and youth counselors, psychiatrists, law enforcement officers and officers from the Armed Forces.

Following lectures by experts in each of the represented fields, committees were organized to explore the following areas: The School and Moral Leadership, The Church and Moral Leadership, The Navy and Moral Leadership, Community Organization and Moral Leadership, Civic Agencies and Moral Leadership.

Five specific goals were announced as the purpose of the workshop:

- To stimulate moral growth by the development of moral leaders through the combined efforts of interested civilians and naval personel;
- To examine and evaluate programs of moral leadership in the Navy and civilian communities;
- To study techniques useful to moral leaders;
- To discover ways and means of deflating the rising tides of immorality, delinquenc
- To recommend methods for the velopment of moral leaders in th ian communities;

Chaplain Hansel Tower summarize this way, "to find, train, and motivate n

Vice Admiral Robert Goldthwaite, Training, set the keynote for the confe pening address. He said in part: ". . U.S. Navy in this present and contin plunge civilization into the darkest e must have nothing less than the world's of incomparable competence and charac ber this, apart from any side benefits of sound moral character is a worthwh Modern man finds himself in a predic nological and scientific development and spiritual development so far that it that man can be trusted to manage hi his own good. Therefore, the basic pr is moral and spiritual. . . . From a view these qualities are essential for n

Korea Highlighted Prob

Perhaps this moral workshop had i Korean Conflict. Military leaders were that among the American prisoners of

Delegates from the Chicago - Glenview area attend the Moral Leadership Workshop at Pensacola, Florida, in February, 1959. Workshop participants included educators, church leaders, FBI agents, child and youth counselors, psychiatrists, law enforcement officers and officers of the Armed Forces. Their common aim - "To find, train, and motivate moral leadership."

EADERSHIP
RKSHOP

by Chaplain Harry N. Peelor, USNR-R

cent completely observed what has now become the Presidential Code of Conduct by refusing any collaboration. An alarming per cent was reported as actively collaborating and helping the enemy and there were many marginal instances of betrayal.

After an intensive study of the behavior of captured American Servicemen, the Chief of Intelligence of the Chinese People's Volunteer Army in North Korea made the following observations:

"The American soldier has weak loyalties to his family, his community, his country, his religion and to his fellow soldiers. His concepts of right and wrong are hazy; opportunism is easy. . . . he underestimates his own work, his own strength, and his ability to survive."

If statements like this are dismissed as propaganda efforts we must still reckon with the statement of a Major in the Marine Corps who was a prisoner of war. This Marine Major told the conference that one out of every three prisoners of war was a "Canary," that is, one who gives vital information to the enemy. This same Major said this, "Korea has been the spur we needed to teach us we were traveling a road to destruction."

An Old Problem

If Korea highlighted the problem it certainly did not begin there. There are those who would say it is at least

as old as an episode in the Garden of Eden. Long before the Korean fighting, Chaplains and others were calling attention to the serious decline in the moral and spiritual fabric of our people. Chaplain Tower, who was a real leader in establishing this workshop, sought the establishment of a similar conference during World War II.

Some events more recent than Korea have also dramatically called attention to the moral peril of our land. FBI figures reveal that 1958 saw a 10 per cent increase in all kinds of crime over the previous all-time high record set in 1957. Military leaders speculated that if the present trend were to continue, in just a few short years one out of every two boys called for military duty would be rejected because of his criminal record.

This conference cannot be dismissed as just a general indication that "we are against sin." After intensive committee work in each area of interest, reports were filed at the closing session which indicate positive steps that can be taken. One practical outcome has been the preliminary establishing of similar moral leader workshops in Memphis, Corpus Christi, Chicago, Detroit, Pittsburgh, New York and other cities represented. Vice Admiral Robert Goldthwaite suggested that perhaps a national organization called "Future Leaders of America" might be born from this conference.

The very presence of the Assistant Secretary of the Navy, Richard Jackson, is an indication that there are those who are taking seriously their responsibilities to God and country.

It may be disturbing or encouraging, depending upon your point of view, to find the initiative in this great effort being taken by the military of our country. At any rate, the first step has been taken and men of good will cannot help being inspired.

Mr. Jerome Barnum, management consultant, suggested to the conference that the term "Moral Leadership" was unnecessary. He said there is no other kind. Unless leadership is moral it is bossing or dictatorship. Mr. Barnum also suggested that the first step that might well be taken would be the step that would take each concerned person to a mirror where he could take an honest look at his own moral and spiritual condition. Those attending the conference sensed a genuine willingness of all these leaders to search their own souls and seek to set their own house in order before daring to lead others.

The complicated problems in the realm of moral and spiritual values of the people of the United States are obviously not going to be solved by this isolated three-day conference. There is hope, however, for any people who will be strong enough to make confession and seek practical ways of regeneration.

Deeper than any pessimism which might be reflected in the facts and figures brought to light, a fundamental faith in the inherent moral spiritual grandeur of the American people was attested by this conference.

RELIGIOUS ACTIVITIES UNITED STATES NAVAL ACADEMY

by Chaplain Fred Bennett

It is not mere coincidence that the dome of the Chapel at the United States Naval Academy rises above and dominates all other buildings in the yard. It may be possible for a man to be a good Naval Officer without any actively expressed recognition of God, but the men, who through the years, set up the program for the training of young men for this responsibility recognized the importance of religious belief.

As a result, although no time is assigned for courses in the study of religion, it is required that every midshipman attend a weekly religious service. To this end the Naval Academy Chapel provides two services -- a Catholic Mass at 0800 and a General Service at 1030 on Sunday mornings. Midshipmen not desiring to attend either to these services may choose to attend one of the many local church services in the city of Annapolis.

Morning Service

The order of worship in the Protestant morning service is always fundamentally the same, following a pattern which has gradually evolved through the years to its present form. The service is one of great beauty, dignity and reverence, designed particularly to combine the feeling of dedication to the service of country with the recognition that this country is subject to a greater power, the Eternal God.

The formal worship begins and concludes with the parading of the Ensign and the Brigade flag, and in both instances these are dipped to the Cross of Jesus Christ, signifying the allegience of school and country to God. Prayers, responses and creeds are adapted from the Book of Common Prayer, with the addition of special prayers for the Academy, the Navy, and the very beautiful and inspirational Prayer of a Midshipman. The worship experience is enriched by the Chapel and Antiphonal Choirs, numbering 250 midshipmen under the leadership of Donald C. Gilley, Professor of Music.

The sermons are delivered by the chaplains or outstanding guest preachers. Visitors and guests of the midshipmen are welcome to attend these services, and, although some may come only to see a spectacle, it is rare indeed when this Service is not found to be real worship experience.

Midshipmen, officers and guests at USNA Chapel receive traditional Christmas message from Chaplain Bennett

Weekly Sermons

Since there are no classes in religion, the weekly sermons are prepared with several very special needs in mind. First of all, they are intended to acquaint the men as much as possible with fundamental tenets of theology and knowledge of the Bible, and secondly, to give them a glimpse of the availability of God as a source of the strength for those who are to be leaders and upon whose wisdom the lives and well-being of many men often depend, and in addition to inspire these young men with a great zeal for self-giving in service over and beyond any rewards of a material or evident nature.

All sermons are geared particularly to the needs and interests of the midshipmen, taking into consideration the varying religious backgrounds from which they come, and the fact that their attendance at the chapel is obligatory and not voluntary.

Sunday brochures containing the order of service are provided for each worshipper and one page of the leaflet is used by the chaplain to give special information on many subjects related to religion, such as the history of the church, the story of the translations of the Bible, the meaning of the seasons of the church year.

Twice weekly at 0600 and at 0900 on Sunday, services of Holy Communion are conducted by the chaplains and those desiring may attend. One of the chaplains is present at breakfast on every week day, and offers a morning prayer for the entire Brigade. Mid-week Bible study classes are held during the short free period which the midshipmen have following the evening meal. During "Plebe summer" informal Sunday evening services are conducted, and during the year the Naval Academy Christian Association, an organization entirely organized and conducted by the midshipmen and guided by the chaplain, who is the Activity Officer Representative, provides a variety of Sunday evening services. Special mid-week Lenten devotions are also led by the chaplains.

Religious Background

The chaplain cannot be long aboard before he realizes that there is a great tendency among the men of Annapolis, coming as they do from many different religious backgrounds, to argue with roommates and new acquaintances concerning the beliefs of their "churches." Since many find themselves not equipped with a basis of facts for such debates, the chaplains' office always makes available a great variety of booklets, published by various church groups, telling of the history and the beliefs of their denominations, as well as many other books in the field of religion.

Midshipmen are encouraged to be intelligent and proud of the various religious backgrounds which are part of their heritage, and yet it is constantly stressed that over and above everything else they should appreciate the great fundamental beliefs which unite all who recognize and believe in God. An attempt is also made to show that all religious groups have sincere religious beliefs, and to encourage the men to support and uphold the programs of the chaplains assigned to the activity to which they are ordered whether all of his religious doctrines agree with theirs or not.

All of these aims are not realized in the minds and hearts of all Naval Academy graduates, but it is strongly felt if all Fleet and Base Chaplains appreciated the stress

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A NEW BILLET

United States Merchant Marine Academy

by Chaplain John M. Danielson

A new billet for a Protestant Navy Chaplain was established at the U. S. Merchant Marine Academy, Kings Point, Long Island, on 1 December 1958. Merchant Marine Chaplain John T. McKenna serves full time as Catholic Chaplain. Chaplain Hirsch Freund of the Veterans Administration provides Jewish services. Like the three service academies, the U. S. Merchant Marine Academy is military in character, a national institution, and an accredited, four-year, degree granting college.

Graduates receive licenses as ships' officers in the U. S. Merchant Marine and the bachelor of science degree. Requirements for appointment to Kings Point as a cadet are similar to those of the other four federal academies. Generally, applicants must be unmarried, United States citizens, 17 to 21 years of age, in good physical condition, and have a high school education or the equivalent. Applicants must receive a congressional nomination and then attain an acceptable score on the College Entrance Examinations. Each state is allotted a share of the entering class proportionate to that state's representation in Congress, and final selection is made from the leading candidates among that state's applicants.

Cadets, who wear uniforms similar to those of midshipmen at Annapolis, and are subject to military discipline, live, work, and study much the same as their counterparts in the service academies.

A Year At Sea

One notable exception takes place during the second or "sea year," when the cadets are assigned to American merchant ships. During this year, it is not uncommon for a cadet to log 40,000 miles, serve aboard three or four different vessels, and visit ten or more countries. The Academy operates on an eleven-month basis of four "quarters" of about eleven weeks each. This makes possible five years of study and experience in four. There are approximately 750 cadets at the Academy with another 250 at sea each year.

The teaching and administrative staff is drawn from the Maritime, Civil Service, and Public Health Service. The chaplains are assigned to the administrative portion of the staff and report to the Executive Officer, with direct access to the Superintendent.

Chapel services at the Academy are conducted at present in two chapels. Protestant and Jewish services are conducted in a chapel which was once the private music room of the Walter Chrysler home. This chapel is located in Wiley Hall, the main administrative building. A space in the building housing the main dining hall was converted into an attractive Catholic chapel.

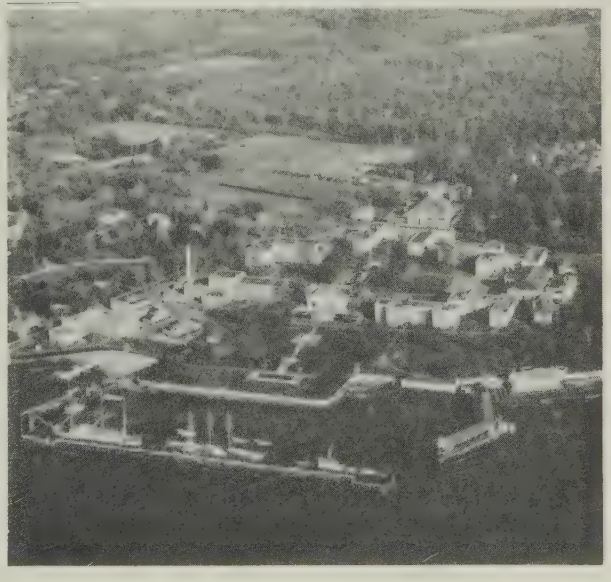
A New Chapel

This year construction is being started on the Merchant Marine Memorial Chapel which is to be a memorial to all of the U. S. Merchant Marine seamen and officers, including 212 of the Kings Point Academy's graduates, who have given their lives at sea in World War I and II. All monies for its construction and furnishings have been raised by public subscription.

The chapel is to be brick construction very similar in style to the chapel at the Coast Guard Academy. The main nave will seat 430 and the altar will be the three-way altar on a turn-stile. The basement will feature three separate chapels for Protestant, Catholic, and Jewish services. Three offices with a reception room and kitchenette will complete the basement design.

Active support for the chapel program is provided by members of the Protestant Christian Council and the Catholic Stella Maris group. The councils are comprised of two representatives from each section of the Cadet Regiment who are elected and consent to serve in that capacity. Added to the usual challenging atmosphere of a school environment, the active support of the Command assures an active, effective religious program.

New Merchant Marine Memorial Chapel which is being constructed at Kings Point, New York, will feature a three-way altar for Protestant, Catholic and Jewish services. Below: An aerial view of the Merchant Marine Academy's 65-acre campus on Long Island Sound. All buildings here, with the exception of Wiley Hall, the Administrative Building, were built since 1942.



The Healing Work of the Chaplain

by Chaplain Jack B. Griffin

(An Excerpt from a Promotion Paper)

The chaplain represents someone who cares. Unless he deeply cares for the afflicted person before him, his work is ineffectual. The patient feels marooned on his island of pain, remote and out of touch with other persons. As the chaplain stands by the patient, his empathy bridges the social distance and restores the sick one from his island of pain to warm communication with the mainland again. As Wilfred Grenfell rescued lonely men from ice floes to the warm hearth fires of Labrador, so the chaplain reestablishes the feeling of being in touch with God and fellow men. It is true that every hospital worker cares for the sick or he would not be there, but in the haste of many and the monotony of the routine one inevitably loses the perspective unless someone like a devoted chaplain is around to renew one's deeper religious devotion to his fellow men. Then we have a gentler, kindlier spirit as we realize that there is One to whom we return for life: "Surely he hath borne our grief, and carried our sorrows" (Isaiah 53:4).

The chaplain represents someone who heals. As a physician of souls he is a therapist who joins in the healing work of the physician. In a larger sense the chaplain is a representative of other healers, whose work he interprets and whose hands he upholds. All healing services thus come into focus in the work of the Great Physician to serve all who come in need. In this focus Albert Schweitzer in his On the Edge of the Primeval Forest, describes a healing service in Equatorial Africa:

> The operation is finished, and in the hardly-lighted dormitory I watch for the sick man's awaking. Scarcely has he regained consciousness when he stares about him and ejaculates again and again: "I've no more pain!". . . . . His hands feel for mine and will not let mine go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to Ogowe, and that white people in Europe give them money to live here and cure the sick negroes. . . . The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words: "And ye all are brethren" (Matthew 23:8).

The chaplain represents someone who needs you. As a man of God he is a vital link between one patient's island of suffering and other islands of suffering. Dr. Schweitzer also states that those who are delivered from pain are not free again: they belong to a fellowship of pain and must help others who suffer. As members of the family of God we are interdependent one upon another as upon the Giver of life, yet we are not to find our ease in a planetary flophouse, but to rise up and do a vigorous job of building a better world for all. From his helpless bed of dependent illness the patient is challenged to recover strength as quickly as possible, for urgent needs await his efforts as he gains strength to bear other's burdens. The psychological force of knowing that he is needed may well bring life and health to a wavering patient. To their weakness, the chaplain brings the saving strength of God. But he will not imply that a child of God is to remain childish or that faith is merely a passive, helpless waiting for someone to do everything for you.

The chaplain represents someone who helps you to grow. It would be cruel to challenge a sick person to do what he is incapable of doing and act like a well man while he writhes weakly in the agony of his illness. There is naturally in every challenge the risk that the patient will be more discouraged and depressed as he sees the wide gap between his present condition and the stronger person he is asked to become. But this is a calculated risk. Every forward step is a risk, as one pushes off from the security of his former position and virtually loses his balance to attain a new position. It is a calculated risk to get the patient out of bed the day after an operation to stimulate his circulation and exercise his bed-softened muscles. Yet the risk is greater to remain in bed, to sink into the cushion of the status quo, than to launch forth and take in stride the chance of falling as one moves ahead.

When the chaplain challenges a patient to grow, he does not administer a pat on the back and let it go at that. He offers himself as a companion to go forward with the patient so that he need not walk alone. By prayer, scripture, and conversation the chaplain introduces the patient to a great Companion who, though invisible, is always present and ready to go forward a step at a time to the end of the trail, if that is to be. Such inner companionship may well prove to be the most valuable resource for health, an unfaltering supportive therapy that holds one steady through every circumstance, whatever may come in the future.

One does not succeed every time, yet even mistakes are priceless teachers, especially in the spirit of the One who forgives and restores. Life therefore is risk worthy, and whatever ills we meet are better sustained in such a growing fellowship of faith and love.

The chaplain in his bed-side ministry will not be content with good cheer in the abstract or similing platitudes of vacuous good will. He will demand of himself the highest professional competence, that he may do his work as skillfully and devotedly as is humanly possible for a man engaged in a partnership with the Creator. He will know how unprofitable is every servant who is complacent with the already attained and how urgently he needs to test every assumption and seek improvement of every skill in the ministry of healing.

The patient needs a chaplain to bridge the social distance to his island of pain by representing someone who cares and who heals. He needs a chaplain to challenge growth in unselfish responsibility by representing someone who needs him and helps him to grow. By the faithful ministry of such devoted service the patient may be helped to outgrow his egocentricity and dependency, his resentment and rebellion, in the therapy of religious companionship along the way of recovery to sounder health and larger wholeness.

If chaplains are to be faithful to their vocation, as medical workers are to theirs, they will be ready at all times to experiment with untried methods and resources to press across the receding boundary from the known to the unknown and open pathways to larger health for all people. We need to encourage any person who earnestly and honestly wants spiritual healing to seek every method available to understand possibilities of healthy growth within himself and other persons. We will work to translate vague unknowns into definitely known and tested procedures. We will work to systematize experiments in healing and open secret formulas to public inspection for verification or improvement. We will be ready to give up close-minded dogmas in open-minded searching for spiritual realities. Every alert chaplain can be a hardy and persistent explorer working constantly to discover new resources for health and spiritual growth to share with all who suffer or hunger for more abundant wholeness.

Moral Leadership
RESERVE SURFACE DIVISION

by Chaplain Robert L. Stanton, USNR-R

Two officers of the Reserve Surface Division (1-13L), Fall Fiver, Massachusetts, LCDR Leroy Nelson and LT Donald Corrigan, attended a seminar in Port Washington, New York, in April 1958. They came back with the seed of an idea that became a happy fact.

They heard the lecture on "Moral Leadership as an Integral Part of the Navy Program" given by Chaplain Francis L. Garrett, Head of the Training Branch, Chaplains Division. They returned to Fall River imbued with the spirit engendered by Chaplain Garrett's presentation and further convinced that the message contained therein was of inestimable value to the civilian population of our community. It was clear to these two officers that here was an opportunity for the Navy to perform a vital and timely service to civilian society.

The Commanding Officer, CDR John T. Georges, offered wholehearted cooperation. Every officer expressed interest and willingness to bear the burden of conditioning the moral conscience of the community for receptive appreciation. This became a major project undertaken with serious thought and an honest desire to serve our community and the Navy by pointing up the salient fact that the young man who cannot conform to the normal demands of home and civic life cannot be expected to be an asset to the country while wearing the uniform.

Chaplain Garrett was invited to address our Surface Division and interested citizens in our community. This latter phase became the heart of our project. The public relations planning began four weeks in advance of the event and a concerted effort was made to reach a maximum number of interested citizens.

The Public Relations Officer, CDR Norman Zalkind, was a source of inspiration in his zeal to arouse public interest. Moral considerations are not nearly as difficult to sell to the American people as we may often assume. The virtue of patriotism and innate concern for youth are far from dead.

First, it was necessary to contact the established media of public information, e.g., the press and radio stations. Spot radio announcements were made each day for two weeks on both local frequencies.

The Editor of the Fall River Herald News, Edward Delaney, gave us carte Blanche. A reporter was assigned to the story and carried it through its developing stages for over three weeks. A week before the lecture, we were given an editorial. The week end previous to 2 December, the local newspaper gave us a full page ad without charge.

No Substitute for Personal Contact

Personal contact and discussion with community leaders is imperative. The mere mailing of circular letters or even individual letters of invitation falls far short of the mark. It is impossible to impress others when you are not impressed yourself, and to be impressed is to go all out.

The Mayor, Chief of Police, Probation Officer, and other law enforcement agents were contacted personally and were convinced that the Navy was serious in its effort and determined to succeed. They went to work with enthusiasm.

The Superintendent of Schools sent a bulletin to every teacher in the educational system. He offered the use of the Technical High School Auditorium with all its facilities. The Principal of the High School urged the faculty to attend.

A Team Effort

It must be understood that this was not a one-man job but a team effort. The Reserve Officers of our Division gave hours and days of their time personally contacting citizens of their acquaintance and business association.

Fifteen hundred letters of invitation were typed and mailed to the presidents of organizations throughout the area, the pastors of every church, the members of the Ministerial Association, Women's Guilds, Holy Name Societies, Hadassah Lodge and Fellowship Groups.

Officers willingly sacrificed business time and used their personnel and facilities to acquaint all PTA's, Counsellors-at-Law, Brokers and businessmen with the necessity for a vigilant appraisal of the problem common to every community. The entire movement reflected a zealous and earnest concern for common welfare. Again, it was proof positive that the potential of the citizens need only be tapped to accomplish heart-warming results.

Five hundred citizens turned out to hear an analysis of American's moral problems and the program of naval leadership. The City of Fall River is better for the occasion. At least here the enervating aura of complacency was shattered for a time. It is now our task to project the fine beginning to fruition.

Our program of moral leadership has become an integral segment of our training program. It is the considered opinion of the Commanding Officer and our personnel that this was the finest undertaking of Surface Division (1-13L) since its institution in 1946. We are dedicated to the motto "An Informed Citizen is a Vigilant Citizen."

NAVAL ACADEMY--continued from page 9

which is placed upon the importance of religious affiliation in the life of a new Naval Officer and immediately called upon the new ensigns for assistance in their religious program that many of them might both be helped and give help in a greater degree than in the past.

Church Affiliation

Opportunity is given for midshipmen, so desiring, to be baptized, confirmed or to become affiliated with the church of their choice during their years at the Academy. Chaplains are always available for personal interviews and consultations with midshipmen or their families. Special and very definite help is given by the chaplains and specialists, whom they invite, to all midshipmen and girls who plan to marry in the weeks immediately following graduation.

A chaplain, assigned to the Academy, offers the Sacrifice of the Mass each day at 0600 to midshipmen of the Roman Catholic faith. He also offers Sunday Mass, assisted by the Catholic Choir of 125 midshipmen directed by Joseph M. McCuen, MUCA, USN, holds "Way of the Cross" devotions during Lent, and is available for consultation and counseling, and cooperates in general activities for the chaplains.

Services for men of Jewish affiliation are conducted at a local Jewish synagogue by a Rabbi designated by his church as "Jewish leader" for midshipmen.

It is a wonderful challenge for a chaplain to serve at the Naval Academy with the young men who are being trained as future leaders in the Navy. There is a stained glass window in our Chapel called, "The Commission Invisible," depicting a young ensign reading his newly received Naval Commission, with the apparition of Christ in the background commissioning him also to carry the word of his religious faith wherever his new duties may take him.

Men graduated from the Naval Academy have been told that they will be called upon to help in the religious program of the Navy. Chaplains, do not fail to expect much of them!

The Chief of Chaplains notes that...

✱ The Commanding Officer of USS Rankin (AKA-103), Captain Harllee, wrote a strong letter of appreciation concerning the series of talks and discussions led by Chaplain George A. Knauer when he visited Rankin. He referred to the outstanding quality and effectiveness of the chaplain's presentations. For an example of effective Naval Leadership see the January issue of All Hands magazine concerning Captain Harllee and USS Rankin.

✱ Chaplain John G. Newton, Amphibious Squadron One, offered Mass aboard forty-seven ships during a twelve-month period. On some of them it was offered as many as twenty-five times.

✱ Chaplain John Dozier recently joined our corps. This Presbyterian clergymen is a former Naval aviator, enlisted man, lawyer, and FBI agent.

✱ Chaplain J. C. Brown, Jr., handled a Casualty Assistance Call in the case of Mrs. Peter E. Ankrom in a most effective manner. Mrs. Ankrom expressed sincere appreciation for his numerous telephone calls and visits to her home, the invitation to come to the chaplain's home for refreshments, and the driving of her car from North Carolina to Virginia. He went beyond the call of duty to help a grieved family.

✱ Our chaplains make significant contributions to educational institutions during their postgraduate training. The Reverend Joseph F. Castango, S. J., Fordham University writes: "His (Chaplain Vincent J. Mahoney) experience as a Navy Chaplain together with his own personal experience as a theologian and philosopher has made for some very profitable discussions and raised questions that would not otherwise be forthcoming. I am glad to say that his work is of great merit."

✱ National Library Week is 12-18 April 1959. Chaplains are urged to make their libraries known to all personnel and improve their book selections. For information and technical assistance they may write to the Chief of Naval Personnel (G14).

✱ Requesting the return or Reserve Chaplain Herbert J. Marsh, the Commanding General, USMC, Landing Force Training Unit, San Diego, said: "LT Marsh has demonstrated a ready willingness plus the physical stamina to accompany Reserve Units through all training situations including overnight bivouacs, dry-net and wet-net training and ship-to-shore landing exercises... (He is) especially approachable to the Reserve Trainee."

✱ Chaplain E. R. Weidler, Evangelical and Reformed Church, will go to Deep Freeze V. During the past five years fifty-one chaplains have volunteered for the duty. Nine have been selected.

✱ Chaplains have shown great concern and heartwarming energy in the Far East in the interest of the orphans and underprivileged children in Japan and Korea. During the last quarter Naval personnel have contributed in excess of $50,000 for the children. Chaplain G.A. Wright, Force Chaplain, reports: "The importance of this particular phase of the Chaplains' responsibility in the Far East cannot be over-emphasized, not alone because of its religious and social impact upon the oriental culture, but as a positive and heartening contribution to the 'People to People Program!"

✱ Chaplain W. M. Moore was cited by the Commandant of the Eleventh Naval District for rescuing a drowning youth, Leroy Bates, age 16, from a canal at El Centro.

✱ An all-Chinese congregation at a Presbyterian Church on Taiwan invited Chaplain Richard K. Dwyer to deliver a sermon through interpreters.

✱ Chaplain Joseph P. Mannion, who is retiring, received a scroll from the Supervisory Chaplains who met in Washington in January.

✱ Chaplain L. F. Gerhart was the guest speaker at the 33rd Annual Christmas Observance at the Nation's Christmas Tree in the Kings Canyon National Park. Good public relations.

✱ Forty Ready Reserve Chaplains met in a two-day conference at the invitation of the Commandant of the Third Naval District, New York City. This has proved to be an effective method of training the chaplains for duty in the modern Navy.

EAST COAST EXECUTIVE DEVELOPMENT SEMINAR

by Chaplain Francis L. Garrett

A second Chaplain Corps Executive Development Seminar will be conducted at Harvard University in April. The participants, all in the rank of Commander, will come from activities in the eastern half of the nation.

The first such seminar was held at the Postgraduate School, Monterey, California, last summer. The experiences gained at Monterey indicated an excellent potential for such a program and the East Coast Seminar will afford an additional opportunity to evaluate this method of preparation for administrative effectiveness.

The Harvard Seminar will be conducted by representatives of the Chief of Chaplains in cooperation with three members of the Harvard Faculty. In addition to leading specified discussion periods, the Harvard group will observe and evaluate the total seminar proceedings.

The content of the five-day seminar will consist largely of case studies, role playing and discussion periods. The basic concept underlying these dynamic group approaches to executive effectiveness is that the essential element in sound administration is the ability to analyze a situation clearly and to translate that analysis into reliable conclusions on which sound decisions can be based. These group sessions, therefore, stress the process of executive action rather than the specific elements of a particular problem solution.

The following chaplains will attend the Harvard Seminar:

CDR Max G. Beck, CHC, USN
CDR Arthur P. Finan, CHC, USN
CDR Joseph J. Tubbs, CHC, USN
CDR A. M. Oliver, CHC, USN
CDR Jesse L. Swinson, CHC, USN
CDR Edmund W. Pipho, CHC, USN
CDR Eugene J. Kapalczynski, CHC, USN
CDR George E. Thomas, CHC, USN
CDR Charles H. Iley, CHC, USN
CDR David M. Humphreys, CHC, USN

POSTGRADUATE STUDY 1959-60

Recent developments within the Navy have made it necessary to reduce the number of officers engaged in postgraduate non-technical curricula. Along with many other staff components the Chaplain Corps suffered a sharp reduction and will have only five postgraduate training billets in the 1959-60 academic year.

A large number of applications were again received for postgraduate study. As a result of the reduction, less than one in ten of the Chaplain Corps applicants could be ordered to this program. Following is a list of the successful candidates for the forthcoming year of postgraduate study.

CDR Orlando Ingvoldstad, Jr., CHC, USN
LCDR John E. Zoller, CHC, USN
LCDR Henry H. Hayes, CHC, USN
LT James J. Killeen, CHC, USN
LT Harry D. Johns, CHC, USN

OMAHA RESERVE COMPANY

by Chaplain Howard B. Dooley USNR-R

"Reviewing the past to improve the present" might very well be the title of this picture. It is a meeting of Naval Reserve Chaplain Company 9-10 at the Training Center in Omaha, Nebraska.

The gentleman seated in the center is Mr. John Frazier, Jr., Vice President of A. C. Allyn Investment Company, who is the son of the Navy's first Chief of Chaplains. Mr. Frazier was invited to this meeting to tell something of his impression of the Chaplain Corps as gleaned from his early experience of growing up in a chaplain's home. Through the informal exchange of ideas at this meeting, it was agreed that the Navy Chaplain Corps has undergone a number of changes, but still the fundamental principle prevails of "bringing men to God and God to men in the Navy way."

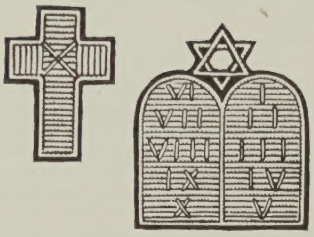
A few years ago Chaplain Company 9-10 was almost put into mothballs. The group of ten chaplains had dwindled to two, Chaplain Howard Dooley and Chaplain Verner Carlsen, when these two decided something must be done. They organized a recruiting program and started out into the "highways and byways" to build the company. By letters and personal interviews they began to contact eligible clergymen and tell the story of the Reserve Chaplain Program. They called on the Air Force at Offutt Air Base and received a helping hand by occasional "air-lifts" for chaplains into Great Lakes where the new Reserve Chaplain Recruit could get the "feel" of a large Navy base, receive instruction, and build his enthusiasm for the program.

Appropriate duty chaplains at the Reserve Center in Omaha also were invited to attend the Company's meeting in order to maintain a link with the "Navy in action" and give the young chaplains a sense of belonging. Chaplain C. C. Madsen (standing seventh from left) is an appropriate duty Chaplain in attendance at this meeting.

"It's simple, but it worked," explained the Commanding Officer, Chaplain Howard B. Dooley. The Company started to grow and soon had 14 members and for the past two years has been cited as the outstanding Chaplain Company in the Ninth Naval District. Just recently, the Company lost another member because he received orders to active duty, but the two civilian men in this picture are destined to take his place in the high-spirited, fast-growing group.

Besides attending regular meetings three times each month where Navy subjects are studied, these chaplains serve the Navy by calling on Navy families who have lost a son or husband in the service, addressing civilian groups on behalf of the Navy, taking two weeks' active duty for training each year, taking correspondence courses, and acting as stand-bys to serve the Navy. In addition, once each year they make a two-day trip into Great Lakes for special indoctrination. Each has civilian employment in the Omaha area and serves in the Company without compensation.

"Reviewing the past to improve the present." Seated from left to right at meeting of USNR Chaplain Company 9-10, Omaha, Nebraska, the Rev. Gordon, Mr. Frazier, the Rev. Nelson. Standing (l. to r.) the Rev. Spatzek, D. Patton, H. Gould, M. Schaper, S. Kruschwitz, A. Clements, C. Madsen, H. Dooley, W. Larsen, H. Hanko and H. Sorensen.



". . . The chaplain must remind himself over and over again that numbers are the language of science and when they become the language of religion we deny the meaning and intent of the Christian Faith. Our concern must never be *how* many are here, but *who* are these that are here. And needless to say, if small congregations breed small effort in the preacher, there is not much likelihood that the congregation will ever get larger."

from the promotion paper of
Chaplain Dennis C. Kinlaw

". . . The mature chaplain must find emotional security in himself and in his faith rather than in his position or in external factors that may be subject to change. If he is to be the religious leader of his shipmates, he then must be stable and strong so that he will be able to render support to those who are not so. Only his own spiritual development or religious maturity can render him capable of such leadership."

from the promotion paper of
Chaplain Eugene S. Swanson

". . . The average chaplain is in danger of being 'piecemealed' to death. If his sermons are to be productive he must have time—he must take time—for brooding over the things of God. Too many chaplains find themselves giving in to the temptation to be feverishly busy with trifling labors. The call of God to the maturing chaplain is to be selectively engaged, to commit himself to the accomplishment of first things first."

from the promotion paper of
Chaplain Arthur W. Dennis